Maitines de
Nuestra Señora de Guadalupe

Ignacio de Jerusalem

Mexico City Cathedral
1764

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Program Notes

by Craig H. Russell

Detail of the image of the Virgin of Guadalupe from the original tilma on display at the Basilica of Guadalupe.

When searching through modern music histories of the Baroque and Classical eras, one finds a gaping hole when it comes to Mexican or Latin American music. If these authors are to be believed, there wasn't anything worthy of mention happening in the Western Hemisphere except for a couple of fuguing tunes by Yankee tunesmiths in Boston. In truth, this is not the case. Most Latin American cathedrals literally have piles and piles of manuscripts containing elegant, ambitious, well-crafted, and exciting choral masterpieces—and it's all there just waiting for someone to bring it back to life. So here we are tonight, about to do just that—perform for the first time in centuries a glorious work (that hopefully will help rectify the mistaken impression that Mexico was a cultural backwater), Ignacio de Jerusalem's *Matins for Our Lady of Guadalupe* as it might have been heard at its premiere in the Mexico City Cathedral in 1764.

Unfortunately, there isn't a specific folder or book that contains all of the music for this composition in one location. It is, rather, more like reconstructing an old recipe. The instructions are in one place, the ingredients are all over the kitchen, and the cooking utensils are hidden in cupboards and drawers. That is exactly the status of Jerusalem's *Matins for Our Lady of Guadalupe*; the Invitatory and Hymn are in one folder in the Mexico City Cathedral, the eight responsories in another, most of the chant in two sumptuous eighteenth-century choir books, the orchestral versos in yet another collection of folders, and the instrumental and vocal performance parts in still other folders. It's a muddle. I had to figure out the original "recipe," and then ascertain where Jerusalem and the Cathedral had stashed the ingredients. Nevertheless, a plausible reconstruction is well within reach.

One enormous aid in checking the accuracy of performance parts is the access we have to Jerusalem's original sketches or *borradores*. One does not habitually find a composer's *borradores* in cathedral archives, since those particular papers were considered the personal property of the composer himself—unlike the performance parts for the individual musicians and the skimpy conducting score called the *guión* which were owned by the employing institution. In Jerusalem's case, however, the Mexico City Cathedral Archive ended up with his *borradores*; after Ignacio's death they had been bequeathed to Ignacio's son Pedro and subsequently ended up in the hands of Pedro's widow who then sold the *borradores* back to the Mexico City Cathedral for a handsome sum. This is relevant for tonight's performance in that I was able to check the composer's original markings

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against the cathedral's performance parts in my reconstruction of this magnificent work. As a result, I think we are pretty close to what was heard in 1764.

Goodness, most of the audience is probably scratching its head with a multitude of questions. So what is *maitines* or "Matins" anyway, what's so important about the *Matins for Our Lady of Guadalupe*, and who is this fellow Ignacio de Jerusalem? To begin with, the Matins service was *the* most ambitious and prestigious category of composition in the late seventeenth and eighteenth centuries in the Spanish New World. Any aspiring composer who wanted to establish himself as a worthy artist delved into this genre. In Naples or Venice the road to achieving superstardom would have been opera; in Mexico City, Puebla, or Lima, however, it was Matins. The Matins service was a carry-over from the Medieval practise of intoning the Psalms of David eight times a day in a highly organized schedule throughout the week. The earliest (and longest) Psalm-singing session of the day was Matins which began well before dawn. If one kept on track with the rigorous schedule, he or she would complete the entire book of Psalms once each week.

Matins in eighteenth-century Mexico retained most features of its Medieval ancestors, but with several intriguing changes. Monophonic Psalm singing was still central, but chapel masters were expected to compose small symphonic movements called *versos* that were to be interpolated into the chanted Psalm. When combined, then, one hears a gorgeous and novel interplay between plain chant and symphonic sonorities. Jerusalem's *versos* on tonight's program are some of the earliest orchestral pieces to be composed in the New World. By the eighteenth-century, the monophonic Psalms were becoming overshadowed by resplendent and sometimes flamboyant responsories. Here, composers such as Ignacio de Jerusalem tried to show off their compositional craft and prove their mettle.

Structurally, a Matins service has a collection of prefatory items (analogous to a prologue) followed by the three symmetrical *nocturns* (roughly equivalent in scale to the three acts of a play or opera). The three large nocturns are themselves divided into items that always occur in threes: three antiphons (melodic snippets) that frame three monophonic Psalms, three lessons (scripture readings or homilies divided into three sections), three blessings, and—most importantly in the Baroque settings—three responsories for voices and orchestra. In short, the whole service is a collage of "threes." The one notable rupture of the tri-partite symmetries occurs in the third nocturn where the last responsory (what would have been Responsory No. 9) is replaced by a grand setting of the *Te Deum* or *Hymn of Thanksgiving*. The one heard tonight was often performed in the Mexico Cathedral, as is indicated by the Cathedral archive's catalogue of 1793 where it states that this *Te Deum's* performance parts are "badly worn." Apparently, this stunning *Te Deum* was one of the Billboard Top-Ten hits of Colonial Mexico—and when you hear it tonight you will understand why!

Of course, you are probably wondering what makes Jerusalem's *Matins for Our Lady of Guadalupe* important or worthy enough for a revival. What is it like?—quite simply, it is fabulous! It is a glorious gem in the choral literature that resembles in scale, magnificence, and grandeur the operas of Alessandro Scarlatti, oratorios of Handel, or larger cantatas of Bach. It is chockful of varied styles, differing emotions, and multifarious moods. The main corpus of the composition features the full choir with orchestral accompaniment, and the styles run the gamut. The hymn "Quem terra pontus sidera" wafts along in a lilting 6/8 meter and conjures up images of pastoral tranquility. What a shift we hear in the ensuing "Vidi speciosam sicut columbam," an energetic and intense choral number in G-minor—Jerusalem's favorite key for intensely emotional and heartfelt feelings. The chord progressions march forward in inexorable activity, resembling Bach's harmonic language and the irrepressible activity of the Baroque. Later Jerusalem explores the grace of an aristocratic minuet in "Signum magnum apparuit in coelo" with its interplay of contrasting rhythms that remind one more of Mozart and the Classic than of Bach and the Baroque.

In addition to the choral numbers, some entire movements feature a solo voice with orchestral accompaniment—much like an operatic aria. Jerusalem provides tender introspection in the alto's "Quae est ista quae progreditur," bold self-confidence in the bass's "Quae est ista quae ascendit," florid virtuosity in the soprano's "Tibi cherubin," heart-stopping fireworks in the soprano's "Te ergo quae sumus," and melodious yet flamboyant drama in the tenor's "Beatam me dicent omnes generationes." One of the piece's strongest sections is the concluding *Te Deum* that juxtaposes two choirs in intertwining dialogue while the clarion trumpets and strings create a thrilling background texture of quasi-military excitement.

Several of Jerusalem's responsories in his *Matins for Our Lady of Guadalupe* have a theatrical flare, which is not surprising given that he was the music director at the *Coliseo*, Mexico City's version of Broadway. One will also hear occasional passages that feature the violins in florid figurations and catchy motives; here again, we see Jerusalem's personal touch. He was a virtuoso violinist, and he enjoyed being in the spotlight. One could assume that Jerusalem conducted the work's premiere (not from the organ bench as Sumaya would have done) but as the orchestra's concert-master and principal violinist.

One striking feature of the *Matins for Our Lady of Guadalupe* as a whole is its thematic unity. A memorable motive or melodic gesture from one location often reappears—much like a familiar character in a drama—unexpectedly on later occasions. For instance, there is a lush contrapuntal web of interlocking triads at the word "aquarum" in Responsory No. 1 that recurs in Responsory No. 3 at the words "laudaverunt eam." The descending scale pattern in dotted rhythms that characterize the melodic contour of Responsory No. 2 (for bass voice), resurfaces in Responsories No. 4 (in the section for solo soprano) and No. 7 (for a soprano soloist and then choir). The unifying aspect of this motive is strengthened by the fact that it occurs primarily in the passages for solo voice. The entire shape and mood of Responsory No. 7's introductory "Andante" in triple meter strongly resembles Responsory 4's main "Allegro" section in triple meter. The two are not identical twins, but they are unmistakable siblings. There is a unifying grammar to the orchestral writing as well. For example, Responsory No. 2 has an instrumental lead-in (*ritornello*) that features a prominent lowered seventh scale-degree followed by a cadence on the tonic; in precisely the same way, the orchestral *ritornello* to to Responsory No. 4's main "Allegro" section lands squarely on the lowered seventh and then cadences on the tonic. Jerusalem never falls into the trap of unthinking redundancy, but he does weave together memorable events in such a way that this large-scale work has a certain unified and interconnected style and sound that is all its own.

The thematic unity is a remarkable achievement given that most of the work was not composed at one sweep; on the contrary, many responsories were either borrowed from earlier compositions and others were later recycled and recomposed for subsequent Matins services. Jerusalem's first responsory is the oldest work having been played in his *Matins for the Virgin of Guadalupe* from 1756 and later reused in his *Matins for the Conception*. He used the processional for the *Matins for the Apparition* (1760) as his third responsory, and later retexted it as an aria "Propitia estrella" for the *Matins for Our Lady of the Pillar*. The fifth responsory as well, ended up with a new Spanish text "Todos pueden alegar." The sixth responsory was reutilized in Jerusalem's 1765 *Matins for the Virgin of Guadalupe*. Jerusalem adored Giacome Rust's "Beatam me dicent omnes" so much that he included it—with attribution!—as the eighth responsory in his 1764 *Matins for the Virgin of Guadalupe* and again as Responsory No. 5 in his *Matins for the Assumption*. Rust was Jerusalem's contemporary at the Barcelona Cathedral. Additionally, the Guadalupe Invitatory shows up in Jerusalem's *Matins for the Conception* (1768), and the hymn "Quem terra pontus sidera" resurfaces in his *Matins for the Assumption*. What we have with Jerusalem, then, is a case much like Handel's or Bach's. For these composers, a good piece was

a not unique to a single context and could be used again without hesitation. What does seem clear, however, is that Jerusalem was concerned with thematic unity in spite of his borrowings. His "new" pieces for the *Matins for the Virgin of Guadalupe* (such as Responsories Nos. 6 and 7) drew heavily upon the motivic material of those selections he had decided to borrow and reuse.

Several other items deserve mention. The *versos* we have selected for this evening's concert are found in concordant sources in both the Puebla and Mexico City Cathedrals. In the various manuscripts, the movements are gathered together into sets (or *juegos*) that are kept intact—no new movements are added nor are any deleted in the various sources—but the *order* in which the movements are presented seems to have been unfixed and alterable. No two versions agree as to which *verso* is "first." Apparently, these *juegos de versos* were much like place-settings of silverware one can buy in a department store. Once a pattern of silverware is selected, it really doesn't matter what *order* one finds the fork, knife, and spoon when one opens the box. The order is irrelevant—as long as the *contents* consist of the expected components.

Several items have a uniquely prescribed form, such as the obligatory Invitatory from the prefatory section. Its two main choral sections are interwoven into the monophonic intoning of Psalm 94. Once again, orchestrally accompanied polyphony alternates with sections of chant. To modern sensibilities, the juxtaposition may initially sound unusual or odd (albeit beautiful). In truth, this alternation of contrasting styles invigorates the Matins service with its ever changing sonorities; in that respect, it is no different from an Italian opera that alternates recitatives and arias with an occasional duet or chorus.

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Matins for the Virgin of Guadalupe

Prefatory Items

No. 1. Introductory Texts

(intoned. See L.U. p. 368 & p. 250.)

V. O Lord, open my lips.

R. And my mouth shall proclaim Your praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end, Amen. Alleluia.

V. Dómine lábia mea apéries.

R. Et os meum annuntiábit laudem tuam.

V. Deus, in adiutórium meum inténde.

R. Dómine, ad adiuvándum me festina

Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in saecula saeculórum. Amen. Allelúia.

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No. 2. Invitatory & Psalm 94

Invitatory: Sancta María, Dei Génetrix Virgo,* Intercéde pro nobis.

(Entire Invitatory & then) [See L.U. pp. 368-70]

Come let us praise the Lord with joy; let us joyfully sing to God our saviour. Let us come before his presence with thanksgiving, and with psalms and let us sing our joy to him.

Veníte, exsultémus Dómino, iubilémus Deo, salutári nostro: praeoccupémus fáciem eius in confessióne, et in psalmis iubilémus ei.

(Entire Invitatory is sung.)

For the Lord is a great God, and a great King above all gods; for the Lord will not cast off his people. In his hand are all the ends of the earth, and he looks down on the mountain tops.

Quóniam Deus magnus Dóminus, et Rex magnus super omnes deos: quóniam non repéllet Dóminus plebem suam: quia in manu eius sunt omnes fines terrae, et altitúdines móntium ipse cónspicit.

(The second part of Invitatory is repeated.)

For he is the sea, and he made it; and his hands formed the dry land. [Choir kneels] Come, let us adore and bow down before God. [Choir rises] Let us weep before the Lord who made us; for he is the Lord our God, and we are his people and the sheep of his pasture.

Quóniam ipsíus est mare, et ipse fecit illud, et áridam fundavérunt manus eius: [Choir kneels] veníte, adorémus, et procidámus ante Deum: [Choir rises] plorémus coram Dómino, qui fecit nos, quia ipse est Dóminus Deus noster; nos autem pópulus eius, et oves páscuae eius.

(Entire Invitatory is sung.)

Today if you hear his voice, do not harden your hearts, as in the provocation that was offered when the day of temptation came in the wilderness, where your fathers tempted me: they tested me, though they had seen my works.

Hódie, si vocem eius audiéritis, nolíte obduráre corda vestra, sicut in exacerbatióne secúndum diem tentatiónis in desérto: ubi tentavérunt me patres vestri, probavérunt et vidérunt ópera mea.

(The second part of Invitatory is repeated.)

Forty years' experience I had with that generation, and I said, "Their hearts are always wayward." They did not know my ways, and I swore to them in my wrath that they would not enter into my rest.

Quadragínta annis próximus fui generatióni huic, et dixi: Semper hi errant corde; ipsi vero non cognovérunt vias meas: quibus iurávi in ira mea: Si introíbunt in réquiem meam.

(Entire Invitatory is sung.)

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end, Amen.

Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in saecula saeculórum. Amen.

(The second part of Invitatory is repeated. Then the entire Invitatory is sung.)

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No. 3. Hymn

"Quem terra pontus sidera"

Mary carried in her womb
the Ruler of the world's threefold fabric—
him that earth, sea and sky
reverence, adore and praise.

The Maiden's womb was filled with grace
from heaven received as its burden
Him whose will the moon, the sun and all creation
obey, each at its appointed time.

How favored this Mother was in her office;
for in her womb, as if in the ark,
was enclosed the Creator from heaven, who holds
the world in the hollow of His hand.

The Angel declared her blessed.
The Holy Spirit made her womb fruitful,
and from it came forth
the Desired of the peoples.

Glory be to You, Jesus,
born of the Virgin,
and glory be to the Father, and the loving Spirit,
through endless ages. Amen.

Quem terra, pontus, sídera
Colunt, adórant, praedicant,
Trinam regéntem máchinam,
Claustrum Maríae báiulat.

Cui luna, sol et ómnia
Desérviunt per témpora,
Perfúsa caeli grátia,
Gestant puéllae víscera.

Beáta Mater, múnere
Cuius supérnus Artifex,
Mundum pugíllo cóntinens,
Ventris sub arca clausus est.

Beáta caeli núntio.
Fécunda Sancto Spíritu,
Desiderátus géntibus
Cuius per alvum fusus est.

Jesu, tibi sit glória,
Qui natus es de Vírgine,
Cum Patre, el almo Spíritu,
In sempitérna sáecula. Amen.

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Nocturn 1

No. 4. Antiphon 1 & Psalm

Antiphon 1

Common of the Virgin (Book 6-1-3, fol. 17v) Mode 7

O how beautiful and radiant are those who profess chastity.

O quam pulchra est casta generatio cus claritate.

Psalm 8

1. O Lord, our Lord, how glorious is your name over all the earth!
2. You have exalted your majesty above the heavens.
3. Out of the mouths of babes and sucklings you have fashioned praise because of your foes, to silence the hostile and the vengeful.
4. When I behold your heavens, the work of your fingers, the moon and the stars which you set in place—
5. What is man that you should be mindful of him, or the sons of man that you should care for him?
6. You have made him little less than the Angels, and crowned him with glory and honor. You have given him rule over the works of your hands,
7. Putting all things under his feet: All sheep and oxen, yes and the beasts of the field,
8. The birds of the air, the fishes of the sea, and whatever swims the paths of the seas.
9. O Lord, our Lord, how glorious is your name over all the earth!
10. Glory be to the Father, and to the Son, and to the Holy Spirit.
11. As it was in the beginning, is now and ever shall be, world without end, Amen.

1. Dómine Dóminus noster,* quàm admirábile est nomen tuum in univérsa terra!
2. Quóniam elevâta est magnificéntia tua * super caelos.
3. Ex ore infántium et lacténtium perfecísti † laudem propter inimícos tuos,* ut déstruas inimîcum et ultôrem.
4. Quóniam vidêbo caelos tuos, † ópera digitôrum tuôrum:* luna[m?] et stellas, quae tu fundásti.
5. Quid est homo, quòd memor es ejus? * aut fílius hominis, quóniam vísitas eum?
6. Minuísti eum paulò minùs ab Angelis, † glória et honôre coronásti eum: * et constituísti eum super ópera mánuum tuârum.
7. Omnia subjecísti sub pédibus ejus,* oves et boves univérsas, ínsuper et pécora campi:
8. Vólucres caeli, et pisces maris,* qui perámbulant sémitas maris.
9. Dómine Dóminus noster,* quàm admirábile est nomen tuum in univérsa terra!
10. Glória Patri, et Fílio,* et Spirítui sancto.
11. Sicut erat in princípio, et nunc et semper,* et in saecula saeculôrum, Amen.

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No. 5. Antiphon 2 & Psalm

Antiphon 2

Common of the Virgin (Book 6-1-3, fol. 18) Mode 4

Before the throne of the Virgin, frequent us with sweet, narrative songs.

Ante thorum huius virginis, frequentate nobis dulcia cantica dramatis.

Psalm 18

1. The heavens declare the glory of God, and the firmament proclaims his handiwork.
2. Day pours out the word to day, and night to night imparts knowledge;
3. Not a word nor a discourse whose voice is not heard.
4. Through all the earth their voice resounds, and to the ends of the world, their message—
5. He has pitched a tent there for the sun, which comes forth like the groom from his bridal chamber
6. And, like a giant, joyfully runs its course. At one end of the heavens it comes forth,
7. And its course is their other end; nothing escapes its heat.—
8. The law of the Lord is perfect, refreshing the soul; the decree of the Lord is trustworthy, giving wisdom to the simple.
9. The precepts of the Lord are right, rejoicing the heart; the command of the Lord is clear, enlightening the eye;
10. The fear of the Lord is pure, enduring forever; the ordinances of the Lord are true, all of them just;

1. Caeli enárrant glóriam Dei:* et ópera mánuum ejus anúntiat firmaméntum.
2. Dies diéi erúctat verbum,* et nox nocti índicat sciéntiam.
3. Non sunt loquélae, neque sermónes,* quorum non audiántur voces eôrum.
4. In omnes terram exîvit sonus eôrum:* et in fines orbis terrae verba eôrum.
5. In sole pósuit tabernáculum suum,* et ipse tamquam sponsus procédens de thálamo suo:
6. Exultâvit ut gigas ad currendam viam,* à summo caelo egréssio ejus:
7. Et occúrsus ejus usque ad summum ejus:* nec est qui se abscóndat à calôre ejus.
8. Lex Dómini immaculâta, convértens ánimas:* testimónium Dómini fidêle, sapiéntiam praestans párvulis.
9. Justítiae Dómini rectae laetificántes corda,* praecéptum Dómini lúcidum, illúminans óculos.
10. Timor Dómini sanctus, pérmanens in saeculum saeculi:* judícia Dómini vera, justificâta in semetípsa.

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11. They are more precious than gold, than a heap of purest gold; sweeter also than syrup or honey from the comb.—

12. Though your servant is careful of them, very diligent in keeping them,

13. Yet who can detect failings? Cleanse me from my unknown faults!

14. From wanton sin especially, restrain your servant; let it not rule over me. Then shall I be blameless and innocent of serious sin.

15. Let the words of my mouth and the thought of my heart find favor before you,

16. O Lord, my Rock and my Redeemer.

17. Glory be to the Father, and to the Son, and to the Holy Spirit.

18. As it was in the beginning, is now and ever shall be, world without end, Amen.

11. Desiderabília super aurum et lápidem pretiôsum multum:* et dulciôra super mel et favum.

12. Etenim servus tuus custôdit ea,* in custôdiéndis illis retribûtio multa.

13. Delícta quis intélligit? ab occúltis meis munda me:* et ab aliénis parce servo tuo.

14. Si mei non fúerint domináti, tunc immaculâtus ero:* et emundâbor à delícto máximo.

15. Et erunt ut compláceant elóquia oris mei,* et meditátio cordis mei in conspéctu tuo semper.

16. Dómine adjûtor meus,* et redémptor meus.

17. Glória Patri, et Fílio,* et Spirítui sancto.

18. Sicut erat in princípio, et nunc, et semper,* et in saecula saeculôrum, Amen.

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No. 6. Antiphon 3 & Psalm

Antiphon 3

Common of the Virgin (Book 6-1-3, fol. 19) Mode 7

Turn, turn, O Sulamite, turn,turn, that we may look at you!

Revertere, revertere sumamitis revertere, revertere, utintueamur te.

Psalm 23

1. The Lord's are the earth and its fullness; the world and those who dwell in it.

1. Dómini est terra, et plenitûdo ejus:* orbis terrârum, et univérsi qui hábitant in eo.

2. For he founded it upon the seas and established it upon the rivers.—

2. Quia ipse supermária fundâvit eum:* et super flúmina praeparâvit eum.

3. Who can ascend the mountain of the Lord? or who may stand in His holy place?

3. Quis ascéndet in montem Dómini?* aut quis stabit in loco sancto ejus?

4. He whose hands are sinless, whose heart is clean, who desires not what is vain, nor swears deceitfully to his neighbor.

4. Innocens mánibus, et mundo corde,* qui non accêpit in vano ánimam suam,† nec jurâvit in dolo próximo suo.

5. He shall receive a blessing from the Lord, a reward from God his savior.

5. Hic accípiet benedictiônem à Dómino:* et misericórdiam à Deo salutári suo.

6. Such is the race that seeks for him, that seeks the face of the God of Jacob.

6. Haec est generátio quaeréntium eum,* quaeréntium fáciem Dei Jacob.

7. Lift up, O gates, your lintels; reach up, you ancient portals, that the king of glory may come in!

7. Attóllite portas príncipes vestras,† et elevámini portae aeternáles:* et introíbit Rex glóriae.

8. "Who is this king of glory?" "The Lord strong and might, the Lord, mighty in battle."

8. Quis est iste Rex glóriae?* Dóminus fortis et potens: Dóminus potens in praelio.

9. Lift up, O gates, your lintels; reach up, you ancient portals, that the king of glory may come in!

9. Attóllite portas príncipes vestras,† et elevámini portae aeternáles:* et introíbit Rex glóriae.

10. "Who is this king of glory?" "The Lord of hosts; he is the king of glory."

10. Quis est iste Rex glóriae?* Dóminus virtûtum ipse est Rex glóriae.

11. Glory be to the Father, and to the Son, and to the Holy Spirit.

11. Glória Patri, et Fílio,* et Spirítui sancto.

12. As it was in the beginning, is now and ever shall be, world without end, Amen.

12. Sicut erat in princípio, et nunc, et semper,* et in saecula saeculôrum, Amen.

(Antiphon repeated & then)

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No. 7. Versicle, Lord's Prayer & Absolution 1

Common of the Virgin

[See Liber p. 262.8 or p. 118. Also Gradual, p. 952.]

V. In your glory and your splendor.
R. Go forth, advance with victory and reign.

V. Spécie túa et pulchritúdine túa.
R. Inténde próspere procéde, et régna.

Pater Noster

[See L.U. p. 374]

Our Father . . . [& the rest of the text is done silently= "who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is heaven. Give us this day our daily bread, and forgive our debts as we forgive our debtors" & now aloud again
V. Lead us not into temptation,
R. But deliver us from evil.

Pater noster . . . [& the rest of the text is done silently= "qui es in caelis, sanctificétur nomen tuum. Fiat volúntas tua, sicut in caelo et in terra. Panem nostrum cotidiánum da nobis hódie. Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris" & now aloud again
V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.

Absolution

[See L.U. pp. 118-9 & Gradual p. 77]

Listen to the prayers of Your servants and have mercy upon us, Lord Jesus Christ, living and reigning with the Father and the Holy Spirit forever.
R. Amen.

Exáudi Dómine Iesu Christe, preces servórum tuórum, et miserére nobis: Qui cum Patre et Spíritu Sancto vivis et regnas in sáecula saeculórum.
R. Amen.

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[1]

No. 8. Blessing & Lesson 1

V. Your blessing please. (done by the Lector)

V. Júbe, Dómne, benedícere. (done by the Lector)

Blessing 1

May the eternal Father bestow on us an everlasting blessing.
R. Amen. (Choir)

Benedictióne perpétua (Lector)* benedícat nos Pater aetérnus (Choir).
R. Amen. (Choir)

Lesson 1

[For Lesson formulas, see L.U. pp. 120-1.]

May the eternal Father bestow on us an everlasting blessing.
R. Amen. (Choir)

Benedictióne perpétua (Lector)* benedícat nos Pater aetérnus (Choir).
R. Amen. (Choir)

De Paráblos Salomnis

[See Gradual, pp. 952-3]

(*Song of Solomon:* Chapter 8: 12-17)

"I, Wisdom, dwell with experience, and judicious knowledge I attain. The fear of the Lord is to hate evil; pride arrogance, the evil way, and the perverse mouth I hate. Mine are counsel and advice; mine is strength; I am understanding. By me kings reign, and lawgivers establish justice; by me princes govern, and the mighty decree justice. Those who love me I also love; and those who watch for me in the early mornings shall find me."
V. Now on us, O Lord, have mercy.
R. Thanks be to God.

Ego sapiéntia hábito in consílio, et erudítis intérsum cogitatiónibus. Timor Dómini odit malum: arrogántiam, et supérbiam, et viam pravam, et os bilíngue detéstor. Meum est consílium et áequitas, mea est prudéntia, mea est fortitúdo. Per me reges regnant, et legum conditóres iusta decérnunt; per me príncipes ímperant, et poténtes decérnunt iustítiam. Ego diligéntes me díligo; et qui mane vígilant ad me, invénient me.
V. Tu autem, Dómine, miserére nobis. [from Gradual, p. 77]
R. Déo grátias.

No. 9. Responsory No. 1

"Vidi speciosam sicut columbam"

R. I saw her, fair as a dove, taking flight over running waters; and a priceless perfume permeated her garments. As in springtime, she was surrounded by roses in bloom and lilies of the valley.
V. Who is this coming up from the desert, like a column of smoke laden with myrrh and frankincense?

R. Vidi speciosam sicut columbam, ascendentem desuper rivos aquarum. Cuius inestimabilis odor erat nimis in vestimentis ejus. Et sicut dies verni circumdabant eam flores rosarum et lilia convalium.
V. Quae est ista quae ascendit per desertum sicut virgula fumi ex aromatibus mirrhae et thuris?

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No. 10. Blessing & Lesson 2

V. Your blessing please. (done by the Lector)

V. Júbe, Dómne, benedícere. (done by the Lector)

Blessing 2

May the only-begotten Son of God see fit to bless us and help us .
R. Amen. (Choir)

Unigénitus Dei Fílius (Lector)* nos benedícere et adiuváre dignétur. (Choir)
R. Amen. (Choir)

Lesson 2
(*Song of Solomon:* Chapter 8: 18-25)

"With me are riches and glory, magnificent wealth and justice. For my fruit is better than gold and precious stone, and my revenue than choice silver. On the way of duty I walk, along the paths of justice, granting wealth to those who love me, and filling their treasuries. The Lord begot me, the firstborn of his ways, the forerunner of his prodigies of long ago; from of old I was poured forth, at the first, before the earth. When there were no depths I was brought forth, when there were no fountains or springs of water; before the mountains were settled into place, before the hills, I was brought forth."
V. Now on us, O Lord, have mercy.
R. Thanks be to God

Mecum sunt divítae et glória, opes supérbae et justítia. Mélior est enim fructus meus auro et lápide pretióso, et genímina mea argénto elécto. In viis justítiae ámbulo, in médio semitárum judícii, ut ditem diligéntes me, et thesáuros eórum répleam. Dóminus possédit me in inítio viárum suárum, antequam quidquam fáceret a princípio. Ab aetérno ordináta sum et ex antíquis, ántequam terra fiéret. Nondum erant ab´yssi, et ego iam concépta eram; necdum fontes aquárum erúperant; necdum montes gravi mole constíterant; ante colles ego parturiébar.
V. Tu autem, Dómine, miserére nobis.
R. Déo grátias.

No. 11. Responsory No. 2

"Quae est ista quae ascendit sicut Aurora"

Who is this that arises as Aurora rises up, beautiful as the Moon, plucked from the Sun, terrible as an army with banners? Daughters of Zion, you are full of beauty, and you are sweet.

Quae est ista quae ascendit sicut Aurora con surgens, pulchra ut Luna electa ut Sol. Terribilis ut castrorum a cies ordinata. Filia Sion tota formosa et suavis es.

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No. 12. Blessing & Lesson 3

V. Your blessing please. (done by the Lector)

V. Júbe, Dómne, benedícere. (done by the Lector)

Blessing 3

May the grace of the Holy Spirit enlighten our minds and our hearts.
R. Amen. (Choir)

Spíritus Sancti grátia (Lector)* illúminet sensus et corda nostra. (Choir)
R. Amen. (Choir)

Lesson 3

(*Song of Solomon:* Chapter 8: 34-36 & 9:1-5)

"Happy the man who hears me; happy the man watching daily at my gates, waiting at my door posts; for he who finds me finds life, and wins salvation from the Lord; but he who sins against me harms himself; all who hate me love death." Wisdom has built her house, she has set up her seven columns; she has dressed der meat, mixed her wine, yes, she has spread her table. She has sent out her maidens to invite to the tower and to the walls of the city: "Whoever is a little one, let him come to me." And to those who lack understanding she has said, "Come, eat my food, and drink of the wine I have mixed for you!"
V. Now on us, O Lord, have mercy.
R. Thanks be to God.

Beátus homo qui audit me, et qui vígilat ad fores meas cotídie, et obsérvat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino; qui autem in me peccáverit, laedet ánimam suam. Omnes, qui me odérunt, díligunt mortem. Sapiéntia, aedificávit sibi domum, excídit colúmnas septem. Immolávit víctimas suas, míscuit vinum et propósuit mensam suam. Misit ancíllas suas ut vocárent ad arcem et ad móenia civitátis: Si quis est párvulus, véniat ad me. Et insipiéntibus locúta est: Veníte bíbite vinum quod míscui vobis.
V. Tu autem, Dómine, miserére nobis.
R. Déo grátias.

No. 11. Responsory No. 3

"Quae est ista quae processit sicut sol"

[See Gradual, p. 959]

R. Who is she that comes forth like the sun, beautiful as Jerusalem? The daughters of Sion saw her and declared her blessed; and the queens sang her praises.
V. As in springtime, she was surrounded by roses in bloom and lilies of the valley.

R. Quae est ista, quae procéssit sicut sol, et formósa tamquam Jerúsalem? Vidérunt eam fíliae Sion, et beátam dixérunt, et regínae laudavérunt eam.
V. Et sicut dies verni circúmdabant eam flores rosárum et lília convállium.

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Nocturn 2

No. 14. Antiphon 4 & Psalm

Antiphon 4

Common of the Virgin (Book 6-1-3, fol. 29v) Mode 7

In your glory and your splendor go forth, advance with victory and reign.

Spécie tua, et pulchritúdine tua inténde, prósperè procêde et regna.

Psalm 44

1. My heart overflows with a goodly theme; as I sing my ode to the king,

1. Eructâvit cor meum verbum bonum:* dico ego ópera mea Regi.

2. My tongue is nimble as the pen of a skilled scribe.—

2. Lingua mea cálamus scribae,* velóciter scribéntis.

3. Fairer in beauty are you than the sons of men; grace is poured out upon your lips; thus God has blessed you forever.

3. Spéciôsus forma prae fíliis hóminum,† diffûsa est grátia in lábiis tuis,* proptéreà benedíxit te Deus in aetérnum.

4. Gird your sword upon your thigh, O mighty one!

4. Accíngere gládio tuo super femur tuum,* potentíssime

5. In your splendor and your majesty ride on triumphant in the cause of truth

5. Spécie tua et pulchritúdine tua* inténde, prósperè procêde, et regna.

6. And for the sake of justice; and may your right hand show you wondrous deeds.

6. Propter veritâtem, et mansuetúdinem, et justítiam:* et dedûcet te mirabíliter déxtera tua.

7. Your arrows are sharp; people are subject to you; the king's enemies lose heart.

7. Sagíttae tuae acútae, pópuli sub te cadent,* in corda inimicôrum regis.

8. Your throne, O God, stands forever and ever; a tempered rod is your scepter.

8. Sedes tua Deus in saeculum saeculi:* virga directiônis virga regni tui.

9. You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellow kings.

9. Dilexísti justítiam, et odísti iniquitâtem:* proptéreà unxit te Deus,† Deus tuus óleo laetítiae prae consórtibus tuis.

10. With myrrh and aloes and cassia your robes are fragrant; from ivory palaces string music brings you joy.

10. Myrrha, et gutta, et cásia à vestiméntis tuis, à dómibus ebúrneis:* ex quibus delectavérunt te fíliae regum in honôre tuo.

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11. The daughters of kings come to meet you; the queen takes her place at your right hand in gold of Ophir.—

12. Hear, O daughter, and see; turn your ear, forget your people and your father's house.

13. So shall the king desire your beauty; for he is your lord, and you must worship him.

14. And the city of Tyre is here with gifts; the rich among people seek your favor.

15. All glorious is the king's daughter as she enters; her raiment is threaded with spun gold.

16. In embroidered apparel she is borne in to the king; behind her the virgins of her train are brought to you.

17. They are borne in with gladness and joy; they enter the palace of the king.—

18. The place of your fathers your sons shall have; you shall make them princes through all the land.

19. I will make your name memorable through all generations;

20. Therefore shall nations praise you forever and ever.

21. Glory be to the Father, and to the Son, and to the Holy Spirit.

22. As it was in the beginning, is now and ever shall be, world without end, Amen.

11. Astitit regîna à dextris tuis in vestítu deauráto,* circúmdata varietâte.

12. Audi fília, et vide, et inclína aurem tuam:* et oblivíscere pópulum tuum,† et domum patris tui.

13. Et concupíscet Rex decôrem tuum:* quóniam ipse est Dóminus Deus tuus,† et adoreábunt eum.

14. Et fíliae Tyri in munéribus* vultum tuum deprecabúntur,† omnes dívites plebis.

15. Omnis glória ejus fíliae Regis ab intus,* in fímbriis áureis circumamícta varietátibus.

16. Adducéntur Regi vírgines post eam:* próximae ejus afferéntur tibi.

17. Afferéntur in laetítia et exultatiône:* adducéntur in templum Regis.

18. Pro pátribus tuis nati sunt tibi fílii:* constítues eos príncipes super omnem terram.

19. Mémores erunt nóminis tui* in omni generatiône et generatiônem.

20. Proptérea pópuli confitebúntur tibi in aetérnum,* et in saeculum saeculi.

21. Glória Patri, et Fílio,* et Spirítui sancto.

22. Sicut erat in princípio, et nunc, et semper,* et in saecula saeculôrum, Amen.

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No. 15. Antiphon 5 & Psalm

Antiphon 5

Common of the Virgin (Book 6-1-3, fol. 30v) Mode 7

God will help her with His countenance; God dwells in her, she shall not be moved.

Adjuvâbit eam Deus vultu suo: Deus in médio ejus, non commovébitur.

Psalm 45

1. God is our refuge and our strength, an ever-present help in distress.

2. Therefore we fear not, though the earth be shaken and mountains plunge into the depths of the sea;

3. Though its waters rage and foam and the mountains quake at its surging.

4. There is a stream whose runlets gladden the city of God, the holy dwelling of the Most High

5. God is in its midst; it shall no be disturbed; God will help it at the break of dawn.

6. Though nations are in turmoil, kingdoms totter, his voice resounds, the earth melts away,

7. The Lord of hosts is with us, our stronghold is the God of Jacob.—

8. Come! behold the deeds of the Lord, the astounding things he has wrought on earth:

9. He has stopped wars to the end of the earth: the bow he breaks; he splinters the spears; he burns the shields with fire.

10. Desist! and confess that I am God, exalted among the nations, exalted upon the earth.

11. The Lord of hosts is with us, our stronghold is the God of Jacob.

12. Glory be to the Father, and to the Son, and to the Holy Spirit.

13. As it was in the beginning, is now and ever shall be, world without end, Amen.

1. Deus noster refúgium, et virtus:* adjûtor in tribulatiónibus,† quae invenérunt nos nimis.

2. Proptéreà non timébimus dum turbábitur terra:* et transferéntur montes in cor maris.

3. Sonuérunt et turbátae sunt aquae eôrum:* conturbáti sunt montes in fortitúdine ejus.

4. Fluminis ímpetus laetíficat civitâtem Dei:* sanctificâvit tabernáculum suum Altíssimus.

5. Deus in médio ejus, non commovébitur:* adjuvâbit eam Deus manè dilúculo.

6. Conturbátae sunt gentes, et inclinâta sunt regna:* dedit vocem suam, mota est terra.

7. Dóminus virtûtum nobíscum:* suscéptor noster Deus Jacob.

8. Venîte, et vidête ópera Dómini, quae pósuit prodígia super terram:* áuferens bella usque ad finem terrae.

9. Arcum cónteret, et confrínget arma:* et scuta combûret igni.

10. Vacâte, et vidête quóniam ego sum Deus:* exaltâbor in Géntibus, et exaltâbor in terra.

11. Dóminus virtûtum nobíscum:* suiscéptor noster Deus Jacob.

12. Glória Patri, et Fílio,* et Spirítui sancto.

13. Sicut erat in princípio, et nunc, et semper,* et in saecula saeculôrum, Amen.

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No. 16. Antiphon 6 & Psalm

Antiphon 6

Common of the Virgin (Book 6-1-3, fol. 31v) Mode 8

For these multitudes have not been able to extinguish love.

A que multe non potuerunt extinguere charitates.

Psalm 86

1. His foundation is upon the holy mountains: the Lord loves the gates of Sion more than any dwelling of Jacob.
2. Glorious things are said of you, O city of God!—
3. "I shall count Egypt and Babylon among those who worship me."
4. Here are Philistia, Tyre and Ethiopia on the list: "Born in Sion."
5. And of Sion they shall say: "One and all were born in her; and he who has established her is the Most High Lord."
6. The Lord shall write in the list of the peoples: "Born in Sion."—
7. And all shall sing, in their festive dance: "All good things come to me from you."
8. Glory be to the Father, and to the Son, and to the Holy Spirit.
9. As it was in the beginning, is now and ever shall be, world without end, Amen.

1. Fundaménta ejus in móntibus sanctis:* díligit Dóminus portas Sion super ómnia tabernácula Jacob.
2. Gloriôsa dicta sunt de te,* cívitas Dei.
3. Memor ero Rahab et Babylônis * sciéntium me.
4. Ecce alienígenae, et Tyrus, et pópulus Aethíopu[m],* hi fuérunt illic.
5. Numquid Sion dicet:† Homo, et homo natus est in ea:* et ipse fundâvit eam Altíssimus.
6. Dóminus narrâbit in scriptúris populôrum, et príncipum;* horum, qui fuérunt in ea.
7. Sicut laetántium ómnium * habitátio est in te.
8. Glória Patri, et Fílio,* et Spirítui sancto.
9. Sicut erat in princípio, et nunc, et semper,* et in saecula saeculôrum, Amen.

(Antiphon 6 repeated again and then)

No. 17. Versicle, Lord's Prayer & Absolution 2

V. God will help her with His countenance;
R. God dwells in her, she shall not be moved.

V. Adiuvab. [=Adjuvâbit eam Deus vultu suo:]
R. Des. in me. [=Deus in médio ejus, non commovébitur.]

Pater Noster: [See L.U. p. 374]

Our Father . . . [silence]
V. Lead us not into temptation,
R. But deliver us from evil.

Pater noster . . .
V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.

Absolution

May help come to us through the loving kindness and the mercy of Him who lives and reigns with the Father and the Holy Spirit forever.
R. Amen.

Ipsíus píetas et misericórdia nos ádiuvet, qui cum Patre et Spíritu Sancto vivit et regnat in sáecula saeculórum.
R. Amen.

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[4]

No. 18. Blessing & Lesson 4

V. Your blessing please. (done by the Lector)

V. Júbe, Dómne, benedícere. (done by the Lector)

Blessing 4

May God the Father all-powerful be kind and lenient to us.
R. Amen. (Choir)

Deus Pater omnípotens (Lector)*, sit nobis propítius et clemens. (Choir)
R. Amen. (Choir)

Lesson 4

Sermo: sancti Joánnis Chrysóstomi [See Gradual, pp. 958-60]
(A Sermon of Saint John Chrysostom, at Metaphrastes)

The Son of God did not choose a woman of wealth and possessions to be His mother: He chose the blessed Virgin, that Virgin whose soul was adorned with virtues. It was because she observed a more than human chastity that the blessed Mary conceived Jesus in her womb. Let us therefore run to this most holy Virgin, God's Mother, and gain the advantage of her patronage. All you who are virgins, fly to the Lord's Mother for protection. By her patronage she will preserve in you your most beautiful, most precious, incorruptible possession.
V. Now on us, O Lord, have mercy.
R. Thanks be to God.

Dei Fílius non dívitem aut locuplétem áliquam féminam sibi matrem elégit, sed beátam Vírginem illam, cuius ánima virtútibus ornáta erat. Cum enim beáta María supra omnem humánam natúram castitátem serváret, proptérea Christum Dóminum in ventre concépit. Ad hanc ígitur sanctíssimam Virginem et Dei Matrem accurreéntes, euis patrocínii utilitátem assequámur. Itaque, quaecúmque estis vírgines, ad Matrem Dómini confúgite; illa enim pulchérrimam, pretiosíssimam et incorruptíbilem possessiónem, patrocínio suo, vobis conservábit.
V. Tu autem, Dómine, miserére nobis.
R. Déo grátias.

No. 19. Responsory No. 4

"Signum magnum apparavit in coelo"

R. A great sign appeared in the heavens: a woman enrobed in the Sun, and the Moon under her feet, and on her head, a twelve-starred crown.
V. Her foundation is on the holy mountains. He prizes the gates of Zion above all the tents of Jacob.

R. Signum magnum apparavit in coelo, Muher amieta sole, et Luna sub pedibus ejus. Et in capite ejus corona duodecim stellarum.
V. Fundamenta ejus in montibus Sanctis. Diligit Dominus portas Sion super omnia, tabernacula Jacob.

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[5]

No. 20. Blessing & Lesson 5

V. Your blessing please. (done by the Lector)

V. Júbe, Dómne, benedícere. (done by the Lector)

Blessing 5

May Christ give us the joys of everlasting life.

R. Amen. (Choir)

Christus perpétuae (Lector)* det nobis gáudia vitae. (Choir)

R. Amen. (Choir)

Lesson 5

A marvel indeed, my dear brothers, was the blessed Mary ever Virgin. Where will you ever find, where *could* you ever find her rival in greatness and nobility? Wide is the dominion of earth and sky, yet here alone is a wider empire than theirs. Where will you find her rival in holiness? Among Prophets, Apostles, Thrones, Dominations, Seraphim, Cherubim? No, for no creature at all, whether visible or invisible, can be found greater or more excellent than she—at once God's handmaid and His Mother, a Virgin and a Parent.

Magnum revéra miráculum, fratres dilectíssimi, fuit beáta semper Virgo María. Quid namque illa maius aut illústrius ullo unquam témpore invéntum est, seu aliquándo inveníri póterit? Haec sola caelum ac terram amplitúdine superávit. Quidnam illa sánctius? Non Prophétae, non Apóstoli, non Mártyres, non Patriárchae, non Angeli, non Throni, non Dominatiónes, non Séraphim, non Chérubim; non dénique áliud quídpiam, inter creátas res visíbiles aut invisíbiles, maius aut excelléntius inveníri potest. Eadem ancílla Dei est et mater; éadem Virgo et Génetrix.

V. Now on us, O Lord, have mercy.

R. Thanks be to God.

V. Tu autem, Dómine, miserére nobis.

R. Déo grátias.

No. 21. Responsory No. 5

"Quae est ista, quae progreditur"

You who are such, you who goes forth like the coming dawn. Fair as the Moon, bright as the Sun; like gleaming rainbows, glorious among the clouds, and like a rose blossoms in springtime.

Quae est ista, quae progreditur quasi Aurora con surgens. Pulchra ut Luna electa ut sol. Quasi arcus refulgens inter nebulas gloriae, et quasi flos rosarum in diebus vernis.

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No. 22. Blessing & Lesson 6

V. Your blessing please. (done by the Lector)

V. Júbe, Dómne, benedícere. (done by the Lector)

Blessing 6

May God light the fire of His love in our hearts.
R. Amen. (Choir)

Ignem sui amóris (Lector)* accédat Deus in córdibus nostris. (Choir)
R. Amen. (Choir)

Lesson 6

She is the mother of Him who was begotten of the Father before creation's beginning, Him whom men and Angels acknowledge as Lord of all! Would you know how immeasurably this Virgin surpasses the heavenly Powers? They serve God's throne in fear and trembling, their faces veiled; while she offers the human race to the One she bore. Through her we obtain forgiveness of our sins. Hail, then, mother, heaven, maiden, virgin, throne, our Church's beauty, glory and foundation! Cease not to pray for us to Jesus, your Son and our Lord. Through you may we find mercy on the judgement day, and be abled to obtain those blessings which are in store for those who love God. Through you may we win them, by the grace and loving-kindness of our Lord Jesus Christ, to whom with the Father and the Holy Spirit be glory, honor and empire, now and forever, through all eternity, Amen.

Haec euis mater est, qui a Patre ante omne princípium génitus fuit; quem Angeli et hómines agnóscunt Dóminum rerum ómnium. Visne cognóscere, quanto Virgo haec praestántior sit caeléstibus Poténtiis? Illae cum timóre et tremóre assístunt, fáciem velántes suam: haec humánum genus illi offert, quem génuit. Per hanc et peccatórum véniam conséquimur. Ave ígitur, mater, caelum, puélla, virgo, thronus, Ecclésiae nostrae decus, glória et firmaméntum: assídue pro nobis precáre Jesum, Fílium tuum et Dóminum nostrum, ut per te misericórdiam inveníre in die judícii, et quae repósita sunt iis, qui díligunt Deum, bona cónsequi possímus, grátia et benignitáte Dómini nostri Jesu Christi: cum quo Patri sumul et Sancto Spirítui glória, et honor, et impérium, nunc et semper in sáecula saeculórum. Amen.

V. Now on us, O Lord, have mercy.
R. Thanks be to God.

V. Tu autem, Dómine, miserére nobis.
R. Déo grátias.

No. 23. Responsory No. 6

"Elegi et sanctificavi locum istum"

R. For I have chosen and have sanctified this place, that my name may be there for ever, and my eyes and my heart may remain there perpetually.
V. He hath not done this for any other nation, nor hath He made His judgements manifest to them. Glory to the Father and Son and Holy Spirit.

R. Elegi et sanctificavi locum istum. Ut sit ibi nomen meum, et permaneant oculi mei et cor meum, ibi cunctis diebus.
V. Non fecit taliter omni nationi, et judicia sua non manifestavit eis. Gloria Patri et Filio et Spiritui Sancto.

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Nocturn 3

No. 24. Antiphon 7 & Psalm

Antiphon 7

Common of the Virgin (Book 6-1-3, fol. 38v) [L.U.1259] Mode 3

I am black, but comely, daughters of Jerusalem. Therefore the King loved me, and brought me into his chamber.

Nigra sum, sed formósa,* fíliae jerusalem: i deo dilexit merex et introduxit me in cubiculum suus.

Psalm 95

1. Sing to the Lord a new song: sing to the Lord, all you lands.
2. Sing to the Lord; bless his name; announce his salvation day after day.
3. Tell his glory among all peoples, his wondrous deeds.—
4. For great is the Lord and highly to be praised; awesome is he beyond all gods.
5. For all the gods of the nations are things of nought, but the Lord made the heavens.
6. Splendor and majesty go before him; praise and grandeur are in his sanctuary.—
7. Give to the Lord, you families of nations, give to the lord glory and praise; give to the Lord the glory due his name!
8. Bring gifts, and enter his courts; worship the Lord in holy attire.
9. Tremble before him, all the earth; say among the nations: The Lord is king.
10. He has made the world firm, not to be moved; he governs the peoples with equity.—
11. Let the heavens rejoice; let the sea and what fills it resound; let the plains be joyful and all that is in them!
12. Then shall all the trees of the forest exult before the Lord, for he comes; for he comes to rule the earth.
13. He shall rule the world with justice and the peoples with his constancy.
14. Glory be to the Father, and to the Son, and to the Holy Spirit.
15. As it was in the beginning, is now and ever shall be, world without end, Amen.

1. Cantâte Dómino cánticum novum:* cantâte Dómino omnis terra.
2. Cantâte Domino, et benedícite nómini ejus:* annuntiâte de die in diem salutâre ejus.
3. Annuntiâte inter Gentes glóriam ejus,* in ómnibus pópulis mirabília ejus.
4. Quóniam magnus Dóminus, et laudábilis nimis:* terríbilis est super omnes deos.
5. Quóniam omnes dij Géntium daemónia:* Dóminus autem caelos fecit.
6. Conféssio, et pulchritûdo in conspéctu ejus:* sanctimónia et magnificéntia in sanctificatiône ejus.
7. Afférte Dómino pátriae Gentium,† afférte Dómino glóriam et honôrem:* afférte Dómino glóriam nómini ejus.
8. Tóllite hóstias, et introîte in átria ejus:* adorâte Dóminum in átrio sancto ejus.
9. Commoveâtur à fácie ejus univérsa terra:* dícite in Gentibus quia Dóminus regnâvit.
10. Etenim corréxit orbem terrae, qui non commovébitur:* judicâbit pópulos in aequitâte.
11. Laeténtur caeli, et exúltet terra,† commoveâtur mare, et plenitûdo ejus:* gaudébunt campi, et ómnia quae in eis sunt.
12. Tunc exultábunt ómnia ligna silvârum à fácie Dómini, quia venit:* quóniam venit judicâre terram.
13. Judicâbit orbem terrae in aequitâte,* et pópulos in veritâte sua.
14. Glória Patri, et Fílio,* et Spirítui sancto.
15. Sicut erat in princípio, et nunc, et semper,* et in saecula saeculôrum, Amen.

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No. 25. Antiphon 8 & Psalm

Antiphon 8

Common of the Virgin (Book 6-1-3, fol. 39) Mode 8

Draw me away, we hasten after you in the scents of your ointments, oils that speak your name.

Trahe me post te in odorem currems unguentorum tuorum, oleum effusum nomen tuum.

Psalm 96

1. The Lord is king; let the earth rejoice; let the many isles be glad.	1. Dóminus regnâvit, exúltet terra:* laeténtur ínsulae multae.
2. Clouds and darkness are round about him, justice and judgment are the foundation of his throne.	2. Nubes, et calîgo in circúitu ejus:* justítia, et judícium corréctio sedis ejus.
3. Fire goes before him and consumes his foes round about.	3. Ignis ante ipsum praecêdet,* et inflammâbit in circúitu inimícos ejus.
4. His lightnings illuminate the world; the earth sees and trembles.	4. Illuxérunt fúlgura ejus orbi terrae:* vidit, et commôta est terra.
5. The mountains melt like wax before the Lord, before the Lord of all the earth.	5. Montes sicut cera fluxérunt à fácie Dómini:* à fácie Dómini omnis terra.
6. The heavens proclaim his justice, and all peoples see his glory.—	6. Annuntiavérunt caeli justítiam ejus:* et vidérunt omnes pópuli glóriam ejus.
7. All who worship graven things are put to shame, who glory in the things of nought; all gods are prostrate before him.	7. Confundántur omnes, qui adórant sculptília:* et qui gloriántur in simulácris suis.
8. Sion hears and is glad, and the cities of Juda rejoice because of your judgments, O Lord.	8. Adorâte eum omnes Angeli ejus:* audîvit, et laetâta est Sion.
9. Because you, o Lord, exalted far above all gods.	9. Et exultavérunt fíliae Judae,* propter judícia tua Dómine:
10. Are the Most High over all the earth, exalted far above all gods.	10. Quóniam tu Dóminus altíssimus super omnes terram:* nimis exaltâtus es super omnes deos.
11. The Lord loves those that hate evil; he guards the lives of his faithful ones; from the hand of the wicked he delivers them.	11. Qui diligítis Dóminum, odîte malum:* custôdit Dóminus ánimas sanctôrum suôrum,† de manu peccatóris liberâbit eos.
12. Light dawns for the just, and gladness, for the upright of heart.	12. Lux orta est justo,* et rectis corde laetítia.
13. Be glad in the Lord, you just, and give thanks to his holy name.	13. Laetámini justi in Dómino:* et confitémini memóriae sanctificatiônis ejus.
14. Glory be to the Father, and to the Son, and to the Holy Spirit.	14. Glória Patri, et Fílio,* et Spirítui sancto.
15. As it was in the beginning, is now and ever shall be, world without end, Amen.	15. Sicut erat in princípio, et nunc, et semper,* et in saecula saeculôrum, Amen.

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No. 26. Antiphon 9 & Psalm

Antiphon 9

Common of the Virgin (Book 6-1-3, fol. 40) [L.U.1214] Mode 7

Come pledge yourself to Christ, accept the crown that God prepares for you in eternity.

Veni sponsa christi, accipe coronam, quan tibi dominus praeparavit in eternum.

Psalm 97

1. Sing to the Lord a new song, for he has done wondrous deeds;
2. His right hand has won victory for him, his holy arm.
3. The Lord has made his salvation known: in the sight of the nations he has revealed his justice.
4. He has remembered his kindness and faithfulness toward the house of Israel.
5. And the ends of the earth have seen the salvation by our God.—
6. Sing joyfully to the Lord, all you lands; break into song, sing praise.
7. Sing praise to the Lord with the harp, with the harp and melodious song, with trumpets and the sound of horn
8. Sing joyfully before the King, the Lord.—Let the sea and what fills it resound, the world and those who dwell in it;
9. Let the rivers clap their hands, the mountains shout with them for joy before the Lord, for he comes, for he comes to rule the earth;
10. He will rule the world with justice and the peoples with equity.
11. Glory be to the Father, and to the Son, and to the Holy Spirit.
12. As it was in the beginning, is now and ever shall be, world without end, Amen.

1. Cantâte Dómino cánticum novum:* quia mirabília fecit.
2. Salvâvit sibi déxtera ejus,* et bráchium sanctum ejus.
3. Notum fecit Dóminus salutâre suum:* in conspéctu Géntium revelâvit justítiam suam.
4. Récordâtus est misericordiae suae:* et veritâtis suae dómui Israël.
5. Vidérunt omnes término terrae * salutâre Dei nostri.
6. Jubilâte Deo omnis terra:* cantâte, et exultâte, et psállite.
7. Psállite Dómino in cíthara, in cíthara et voce psalmi,* in tubis ductílibus, et voce tubae córnae.
8. Jubilâte in conspéctu Regis Dómini:* moveâtur mare, et plenitûdo ejus orbis terrârum, et qui hábitant in eo.
9. Flúmina plaudent manu, simul montes exultábunt à conspéctu Dómini:* quóniam venit judicâre terram.
10. Judicâbit orbem terrârum in justítia,* et pópulos in aequitâte.
11. Glória Patri, et Fílio,* te Spirítui sancto.
12. Sicut erat in princípio, et nunc, et semper,* et in saecula saeculôrum, Amen.

(Antiphon 6 repeated again and then)

No. 27. Versicle, Lord's Prayer & Absolution 3

V. Say elegies to God, and pre-elegies.
R. In his tabernacle, dwell in His presence.

V. Elegit eas. [= Elégit éam Déus, et praeelégit éam.? L.U.p.1258]
R. In tabernac. [= In tabernáculo súo habitáre fácit éam.?L.U. p. 1258] [See also L.U. p. 1232]

Pater Noster: [See L.U. p. 374]

Our Father . . . [silence]
V. Lead us not into temptation,
R. But deliver us from evil.

Pater noster . . .
V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.

Absolution

May the all-powerful and merciful Lord loosen us from the shackles of our sins.
R. Amen.

A vínculis peccatórum nostrórum absólvat nos omnípotens et miséricors Dóminus.
R. Amen.

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No. 28. Blessing & Lesson 7

V. Your blessing please. (done by the Lector)

V. Júbe, Dómne, benedícere. (done by the Lector)

Blessing 7

May he bless us, who lives and reigns forever.
R. Amen. (Choir)

Ille nos benedicat (Lector)*,
qui sine fine vivit et regnat. (Choir)
R. Amen. (Choir)

Lesson 7

(Homily on the Virgin [from early 20th century]

In the year 1531, according to the religious tradition of Mexico, Mary, the Virgin Mother of God, appeared on Mount Tepeyac to a recently baptized Christian, Juan Diego, and gave him a message for Bishop Juan de Zumárraga—a commission which she urgently repeated—that a church was to be built in her honor.

V. Now on us, O Lord, have mercy.

R. Thanks be to God.

Méxici, in colle Tepeyacénsi, anno millésimo quingentésimo trigésimo primo Deípara Virgo María Ioánni Dídaco neóphyto, uti pie tráditur, sese vidéndam práebuit, eíque ad antístitem Ioánnem de Zumarrága mandátum dedit, quod et instánter iterávit, de aede síbimet ínibi construénda.

V. Tu autem, Dómine, miserére nobis.

R. Déo grátias.

No. 29. Responsory No. 7

"Felix namque es sacra Virgo Maria" [See Gradual, p. 965]

R. Happy are you indeed, holy Virgin Mary, and most worthy of all praise; for Christ our God, the sun of justice, has risen from you.

V. Pray for the people, intercede for the clergy, plead for all women consecrated to God. May all experience your help—all who are celebrating your holy feast.

R. Felix namque es, sacra Virgo María, et omni laude digníssima: Quia ex te ortus est sol justítiae, Christus, Deus noster.

V. Ora pro pópulo, intérveni pro clero, intercéde pro devóto femíneo sexu: séntiant omnes tuum juvámen, quicúmque célebrant tuam sanctam festivitátem.

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No. 30. Blessing & Lesson 8

V. Your blessing please. (done by the Lector)

V. Júbe, Dómne, benedícere. (done by the Lector)

Blessing 8

May the Virgin first among virgins, whose feast day we are keeping, intercede for us with the Lord.

R. Amen. (Choir)

Cuius festum cólimus (Lector)*, ipsa Virgo vírginum intercédat pro nobis ad Dóminum. (Choir)

R. Amen. (Choir)

Lesson 8

The bishop, however, asked for a sign. Two days later, the neophyte set out to get a priest to administer the Last Sacraments to his uncle, and he took a route that would not bring him too near the place of the apparitions. But his loving Mother favored him with a third visit, assured him of his uncle's good health, and had him gather some roses which had sprung up out of season. These she arranged in his tilma or cloak, and she told him to take them to the bishop.

Epíscopus vero signum expétiit. Mox neóphytum pátruo moritúro sacraménta longínquius ab apparitiónis loco quaeréntem, tértio visu dignátur alma Mater, de pátrui sanitáte serénat, rosásque extra tempus obórtas, in eius pállio compósitas, ad epíscopum deférrri iubet.

V. Now on us, O Lord, have mercy.

R. Thanks be to God.

V. Tu autem, Dómine, miserére nobis.

R. Déo grátias.

No. 31. Responsory No. 8

"Beatam me dicent omnes generationes" [See Gradual, p. 966]

R. All generations shall call me blessed; Because the Lord who is mighty has done great things for me, and holy is His name.

V. And for generation upon generation s His mercy, to those who fear Him.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end, Amen.

R. Beátam me dicent omnes generatiónes: Quia fecit mihi Dóminus magna qui potens est, et sanctum nomen eius.

V. Et misericórdia eius a progénie in progénies timéntibus eum.

Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in saecula saeculórum. Amen.

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No. 32. Blessing & Lesson 9

V. Your blessing please. (done by the Lector)

V. Júbe, Dómne, benedícere. (done by the Lector)

Blessing 9

May the King of Angels bring us to the company of the heavenly citizens.
R. Amen. (Choir)

Ad societátem cívium (Lector)* supernórum perdúcat nos Rex Angelórum. (Choir)
R. Amen. (Choir)

Lesson 9

So the story continues, as the roses cascaded to the floor of the bishop's audience chamber, the picture of Mary, miraculously imprinted on the tilma, was revealed to those present. The image was at first kept in the bishop's oratory, then moved to the hermitage that had been built on Mount Tepeyac, and finally placed in the great basilica which became the goal of crowds of Mexican pilgrims, drawn there by their devotion to Mary and by the reports of frequent miracles.

Cuius in conspéctu rosis effúsis, Maríae imágo, ipsi pállio impréssa, uti tráditur, mirum in modum praeséntibus appáruit. Quae in sacéllo episcopáli primum asserváta, dein ad exstrúctam aedem in colle Tepeyacénsi transláta, dénique in magnífico templo excépta est, quo turmátim plebes Mexicánae magis magísque convenire coepérunt, veneratiónis grátia et frequéntiae miraculórum.

V. Now on us, O Lord, have mercy.

R. Thanks be to God.

V. Tu autem, Dómine, miserére nobis.

R. Déo grátias.

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Te Deum

(Ambrosian Hymn)

No. 33

We praise You , O God; we acclaim You Lord and Master.	Te Deum laudámus, te Dóminum confitémur.

No. 34

Everlasting Father, all the world bows down before You.	Te aetérnum Patrem omnis terra venerátur.

No. 35

All the Angels sing Your praise, the hosts of heaven and all the angelic Powers;	Tibi omnes Angeli, tibi Caeli et univérsae Potestátes:

No. 36

All the Cherubim and Seraphim call out to You in unending chorus:	Tibi Chérubim et Séraphim incessábili voce proclámant.

No. 37

Holy, holy, holy, is the Lord God of Angel hosts!	Sanctus, Sanctus, Sanctus, Dóminus, Deus Sábaoth.

No. 38

The heavens and the earth are filled, Lord, with Your majesty and glory.	Pleni sunt caeli et terra majestátis glóriae tuae.
Your praises are sung by the renowned Apostles;	Te gloriósus Apostolórum chorus,
By all the prophets, who themselves deserve our praise;	Te Prophetárum laudábilis número,
By that mighty white-robed army who shed their blood for Christ.	Te Mártyrum candidátus laudat exércitus.
And to the ends of the earth the holy Church proclaims her faith in You:	Te per orbem terrárum sancta confitétur Ecclésia,
Father, whose majesty is boundless;	Patrem imménsae majestátis;
Your only Son, who is true God, and who is to be adored;	Venerándum tuum verum et únicum Fílium;
The Holy Ghost, sent to be our Advocate.	Sanctum quoque Paráclitum Spiritum.
O Christ, the King of glory!	
You alone are the Father's eternal Son.	Tu Rex glóriae, Christe.
When You were to become man so as to save mankind, You did not shrink back from the chaste Virgin's womb.	Tu Patris sempitérnus es Fílius. Tu, ad liberándum susceptúrus hóminem, non horruísti Vírginis úterum.
When You triumphantly destroyed death's sting, You opened up to believers the kingdom of heaven.	Tu, devícto mortis acúleo, aperuísti credéntibus regna caelórum.
You are now enthroned at God's right hand, in the Father's glory.	Tu ad déxteram Dei sedes, in glória Patris.
We believe that You will come for judgement.	Judex créderis esse ventúrus.

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No. 39

We therefore implore You to grant Your servants grace and aid, for You shed Your precious blood for their redemption.	Te ergo quáesumus, tuis fámulis súbveni, quos pretióso sánguine redemísti.

No. 40

Admit them all to the ranks of Your Saints in everlasting glory.	Aetérna fac cum Sanctis tuis in glória numerári.
Be the Savior of Your faithful people, Lord; grant them Your blessing, for they belong to You.	Salvum fac pópulum tuum, Dómine, et bénedic hereditáti tuae.
Be the Shepherd, Lord, uphold and exalt them forever and ever.	Et rege eos, et extólle illos usque in aetérnum.
Day by day we praise You, daily we acclaim You.	Per síngulos dies benedícimus te;
We will confess and glorify Your holy Name, now and for all eternity.	Et laudámus nomen tuum in sáeculum, et in sáeculum sáeculi.
in Your great mercy, Lord, throughout this day keep us free from sin by Your protection.	Dignáre, Dómine, die isto sine peccáto nos custodíre.
Have mercy upon us, we humbly pray; Lord, have mercy on us.	Miserére nostri, Dómine, miserére nostri.
May Your mercy, Lord, Your loving kindness, always remain with us; for we have placed our confidence in You.	Fiat misericórdia tua, Dómine, super nos, quemádmodum sperávimus in te.

No. 41

In You alone, Lord, I have hoped; may I not be disappointed	In te, Dómine, spéravi: non confúndar in aetér

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